

December 2011

DADAVANI

Price: ₹ 10



*Dada, Perform such a Life-instillation in Trimandir that...
May the peace flow forever in the world from here...*



Editor :
Dimple Mehta
Price : Rs. 10

DADAVANI

December 2011
Year : 7, Issue : 2
Conti. Issue No.: 74

'Non-doer' as the Self, 'doer' as the self

EDITORIAL

What is the cause of *karma* bondage? Sense of doership (*karta bhaav*). 'I am doing', this wrong belief is called *karta bhaav*. When this *karta bhaav* leaves then *karma* stops binding and *moksha* happens. In the relative world, Atma (the Self) is the doer, that is the belief and that is a mistake. In fact, Atma is not the doer of *karma*.

The Lord said that there are two kinds of Atma. One is original (*muda*) Atma and the other one is *vyavahar atma* (the worldly interacting self; the non-Self complex) which has arisen due to original Atma (*muda* Atma). *Vyavahar atma* is said to be *pratishthit atma* (The self that has wrong beliefs; energized non-Self complex of thoughts, speech and acts; discharge ego). Now in the relative world this *vyavahar atma* is believed to be *nischaya* Atma (the Self). In reality, *muda* Atma is *shuddha chetan* (pure Self) and what the world believes to be *chetan* is *nischetan chetan* (Self-less self; energized self). In *vyavahar* this *chetan* is *sakriya* (active; working), but *muda chetan* (original Self) is *akriya* (inactive), *akarta* (non-doer).

Energy is generated in the presence of the Sunlight, but the Sun does not have any concern in that. It is generated merely in its presence. In the same manner, ego arises in the presence of the Self and that ego becomes the doer. This is the ignorance.

The *vitrag* Lords said that the self is a doer by relative viewpoint (*vyavahar*), and a non-doer by real viewpoint (*nischaya*; the Self). A doer by relative viewpoint means a dramatic doer; really it is not a doer. By relative viewpoint the Self is the doer of *karma* and specifically is the doer of *bhaavkarma* (cause *karma*). This, what is seen (effect) is the *karma* done by *vyavasthit*.

So by *anupcharik vyavahar* (worldly interaction-something that has no solution; that which is happening and cannot be changed), the Self is the doer of *dravyakarma* (subtle discharging *karma*). *Anupcharik* means, there is no effort done, it is a scientific (scientific circumstantial evidence) *vyavahar*. Therefore with *swabhav parinati* (the nature of the Self, Being the Self) One is the 'doer' of state of the Self (*nijswarop*), and through *par-parinati* (when the doer is another-scientific circumstantial evidences-and one believes 'I am doing', that is called *par-parinati*; state of the non-Self), through *upchar*, is the doer of home-city-pot etc. Atma (the Self) is the doer of the *nijswarop* (state of the Self), means it is the doer of *Gnan kriya* (it means to 'know' and remain in 'knowing' as the Self) – *Darshan kriya* (activity of the Self to 'see', to understand *gneya*-that which is seen). To 'see' and 'know' is the only function of the Self. *Vyavahar* (worldly interaction) is *vyavahar* and *nischaya* (the Self) is *nischaya* after attaining Gnan (Self-realization). All the *vyavahar* is dramatic. We are the non-
... continue on next page

Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Owned by : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

doer after attaining Gnan. Therefore, 'we' have to act in a drama in the name of 'Chandubhai' (file number 1; the relative self) by remaining as the Self (*nischaya*).

After attaining the Gnan of the Self, that *pratishthit atma* itself becomes the known (*gneya*), and that is where awareness (*jagruti*) itself becomes the knower. So, before, 'I' was as the *pratishthit atma*, now 'I' is as awareness. When the awakened awareness becomes complete awareness, then it becomes one with the *muda* Atma (original Self).

So now, just as Lord Mahavir kept seeing one *pudgal* (the non-Self complex of mind-speech and activity), 'we' too have to see only one *pudgal*. What Chandubhai is doing, to see all that continuously, is verily complete *Shuddhatma* (pure Self). Our goal is to accomplish that absolute state. In compilation of this Dadavani, the highest prayer is that we all find all the missing keys to commence our inner spiritual effort for the completion of attaining our goal.

~ Jai Sat Chit Anand

'Non-doer' as the Self, 'doer' as the self

(The awakened One, the absolute One, is the 'Self'; the worldly interacting one is the 'self'. The Self is *nischaya*, and the self is in the worldly interaction *vyavahar*. The Self is the 'Knower', and the self is the 'doer'.)

Karma arises through wrong belief

Questioner: What is *karma*? What is the root of it? How is *karma* bound?

Dadashri: *Karma* is bound through sense of doership (*karta bhaav*). 'I am doing it' is doership. Someone else does it and one claims, 'I did it'. He passes his college examinations on the basis of some other energy, and he claims he passed the exams. That is *aropit bhaav* (attribution of the properties of one thing to another) is the 'wrong belief' and this is what binds *karma*. 'I am Chandubhai' is itself *karma*.

Questioner: Then who does the *karma*? Does *karma* affect the Atma (the Self) or the *pudgal* (the non-Self complex)?

Dadashri: *Karma* is not Yours if You are a Gnani (Self-realized), and if you are *agnani* (ignorant of the Self), then they are yours.

It is wrong to believe that the Atma (the Self) is the doer of *karma*. In fact, the Self is not the doer of *karma*. It would never attain

liberation if it were the doer. Even the absolutely liberated ones, the *Siddhas* who have gone to *moksha* would continue binding *karma*, if the Self was the doer of anything. There is no superior energy that binds *karma* or releases one from *karma*. You are whole and sole responsible for your self and *karma*.

What did this Gnani Purush see in Gnan? What did He see that He said that the Self is the non-doer (*akarta*)? So then who is the doer? How does this world run? How does everything happen? When he saw all this in Gnan it became certain that the Self is not the doer of anything in the worldly life. The Self is the doer of its Gnan, it is the doer of *swabhavik* (of the Self) and *vibhavik* (of the non-Self) Gnan. It is the doer of only the light (of Gnan) and has never gone beyond that.

It is not the doer of any rituals or activities. It is the doer of only *Gnan kriya* (to Be the Self and to 'know') and *Darshan kriya* (to Be the Self and to 'see'). It is not active anywhere else. Only due to the presence of the Self (Atma), all the other elements become active.

One's own wrong belief of 'I am Chandubhai' arises which creates *karma*. The *pudgal* (the non-Self complex) alone cannot cause *karma*. It needs the presence of the Self to do so. The ego that arises due to the presence of the Self is what causes *karma*. It all ends when the ego is fractured. The ego binds *karma*, and nature frees you from *karma*. Nature frees you from *karma* when the timing is right, and when all the other evidences come together. When that *karma* is leaving-discharging, the ego suffers (*bhogavey*) it, and binds a new *karma*.

Questioner: Is the soul stuck to the body or is the body stuck to the soul?

Dadashri: This is how it is; no one is stuck to anyone. Everything is instrumental in the process (*naimitik*). Only in the worldly life interaction people say that 'the soul has stuck to it', so what they say is, 'why don't you let go of this 'tree' you are holding on to?' But is it so easy to let go? These are all scientific circumstantial evidences.

Questioner: But it seems that the soul is stuck to the *pudgal* (the non-Self complex). All this has happened because the soul became engrossed (*tanmayakar*) in the *pudgal*.

Dadashri: That is mandatory for the soul.

Questioner: Why is it mandatory for the soul? Who made it mandatory?

Dadashri: The Self is *chetan* and the *pudgal* is *jada* (without the qualities of 'knowing' and 'seeing'). When the two come together, *vishesh bhaav* (ego, 'I am Chandulal' arises). No one does anything there but because the two elements come together the *vishesh bhaav* arises and that leads to the creation of the worldly life (*sansar*). But later when the self comes to realize the answer of

'Who am I?' and comes into its original state, the Self; the Self becomes free, and thereafter the *pudgal* also leaves.

The pervasive influence is that of ignorance only

Questioner: If *chaitanya* (*mixed atma*) becomes pure (*shuddha*), does it ever have to come back?

Dadashri: It never has to come back. Once it comes into *shuddhata* (the experience of the purity of the Self), then the ego is gone, and therefore it does not have to come back at all. As long as there is ego, one sows the seed of 'I did it', from which arises the ego again. As long as one believes 'I did it', the ego will arise again.

Questioner: So then the Atma must have been impure to begin with?

Dadashri: No, it is still pure.

Questioner: So then how did it become impure (*ashuddha*)?

Dadashri: It is because people have been calling you 'Chandu' 'Chandu'. People give ignorance, which then changes the vision. The entire vision changes and all this is pervasive influence (*amal*).

The Self is verily pure; the beliefs are wrong

Questioner: The Self in its original nature is pure, so then how have these *kashays* (anger, pride, deceit and greed) affected it? How have the *karma* come to be bound?

Dadashri: That is a science. If we put a piece of iron here and if it were living, it would say, 'there better not be any rust on me'. But the rule of science is that if other circumstances come in contact with it, then it is bound to rust. Similarly, the Self by nature

is pure but due to pressures of circumstances, it has picked up 'rust'.

Questioner: At the moment the Self is veiled by *karma* but if the Self were to settle all those *karma*, will it pick up 'rust' again?

Dadashri: Until one comes into awareness of the Self, the 'rust' continues to happen; always the rust will continue to form. Without the awareness and experience of the Self, one will keep on picking up the 'rust' because one is in *aropit bhaav* (false attribution), 'I am Chandubhai'. 'I am Chandubhai' is the *aropit bhaav* and therefore the 'rust' is constantly building up. When the *aropit bhaav* goes away and one comes into *swabhav* (the nature of the Self), the 'rust' will no longer form.

Questioner: What must the original state of the Self be like, in the beginning, that it has picked up the 'rust'?

Dadashri: All these elements are present in the universe (*loka*). And as long as one is within the *loka*, one will continue to be affected by all other elements. This is called 'scientific circumstantial evidence'. When the Self transcends beyond the *loka* (universe); when the Self ascends to the *Siddha gati* (location at the border of the universe and non-universe, also known as *aloka* where all liberated souls go), then it will no longer pick up any 'rust' there.

Solution through right belief

It is like this, no other *karma* have affected it. Where the awareness of the Self has been lost, only those *karma* have adhered. Otherwise, the Self is pure. Right now your Self is pure. Everyone's Self is pure, but the external form (the non-Self complex, *prakruti*) that has arisen; in that form, has arisen the wrong belief. From the time one is born, *agnan*

(ignorance) is bestowed upon that external form. It is a worldly life (*sansar*), and so from the time a child is born, *agnan* is bestowed upon him. People say, 'a baby boy is born; a baby boy...' Then he is given the name 'Chandu' and so people keep calling him, 'Chandu, Chandu, Chandu', and so he starts believing, 'I am Chandu'. Then they tell him 'this is your daddy' and 'this is your mommy'. Everything given to him is only *agnan*. He is told, 'You are Chandu, this is your daddy, this is your mommy,' so he acquires all such wrong beliefs which he cannot get rid of. Only when the Gnani Purush breaks that wrong belief, can he have the right belief. Then the final solution is attained. So the Self is verily pure; this current vision is under illusion only.

It is just a deluded vision (*mithya darshan*) that has arisen; a belief of pleasure has arisen where there is no pleasure. When 'we' give Gnan (Self-realization and more), one finds the path in the right direction. He will find the solution once he finds the way. When 'we' change his deluded vision (*mithya darshan* - wrong belief of 'I am Chandubhai') and give him the right belief (*samyak darshan* - vision of 'I am pure Self'), he will have his solution, until then he will not have a solution.

Questioner: But how did all this begin?

Dadashri: All these phases have arisen from the coming together of all the eternal elements. This worldly life means '*samsaran marg*' (path of evolution, starting from the entry of a soul from *nigod* ending with liberation) and *samsaran* means it is constantly evolving. Because of the changes, you feel that your self is impure, whereas I see your Self as verily pure. You have wrong belief that is set and that is why you believe that it is impure. When I fracture your wrong belief and replace it with the right belief, You too will see the pure (*shuddha*) only.

The Self is pure. Right now your Self is pure, but wrong beliefs have set within you. And because of that you see pleasure in temporary things. Whatever you see with your eyes, hear with your ears, taste with your tongue; they are all temporary adjustments. And you believe that pleasure lies in those temporary things. Right now you are under the effect of that wrong belief. If the wrong belief is fractured, you will not seek pleasure in temporary things but find it in the permanent thing. Permanent pleasure is eternal bliss; it will not go away once 'You' attain it. And that is considered as having attained the Atma (the Self). It is the experience of the state of the Self (*swa anubhav*). With such an experience of the state of the Self, You progress to the absolute Self (the *Parmatma*).

The worldly self – The Self

I will tell you the core facts. There are two kinds of Atma. One is the main Atma and because of that Atma, another *atma*, the *vyavahar atma* (the worldly self) has arisen. The main Atma is the *nischaya* Atma (the Self). It has not changed at all. It is exactly the way it was and the other *atma* has arisen as part of it. Just as you go in front of a mirror, will you not see two Chandubhai?

Questioner: Yes, I will see two.

Dadashri: Similarly, this *vyavahar atma* has arisen. 'We' have called it as '*pratishthit atma*' (the relative or the charged self). One has done his own *pratishtha* (life instillation) in it. Therefore, if you still keep doing the *pratishtha* (instillation) of 'I am Chandubhai...I am Chandubhai,' then you will create a new *pratishthit atma* for your next life. If you believe this worldly life (*vyavahar*) to be real, then a new '*vyavahar atma* (the worldly self)' will be created. *Nischaya* Atma (the main real Atma) has remained the same.

Now if one is touched by 'It', then he is eternally blessed. Right now one is touched by only the *vyavahar atma*.

The relative self – The real Self

Pratishthit atma is the 'relative *atma*' and the other is the '*Shuddhatma*' (pure Self). *Shuddhatma* is the 'real Atma.' And the 'relative *atma*' is a 'mechanical *atma*.' It is *puran-galan* by nature, i.e. it is subject to the phenomenon of charging and discharging. You eat from here (*puran*) and then you have to relieve yourself in the morning (*galan*). You take water from here (*puran*) and then you have to go to the bathroom (*galan*), you inhale (*puran*) and so you have to exhale (*galan*). So there are only two things, *puran-galan* (intake and output) and the *Shuddhatma*.

Questioner: What is the difference between the 'real Atma' and the 'relative *atma*'?

Dadashri: The 'relative *atma*' has arisen out of one's own wrong belief. One comes into the real Atma when that wrong belief fractures. The 'Gnani Purush' fractures that wrong belief and establishes the right belief. That is called '*samyak darshan*' (the right Vision). So the conviction (*pratiti*) of the Self becomes established.

Questioner: Is there a difference between the ego and the *pratishthit atma*?

Dadashri: No. The *pratishthit atma* itself is the ego. 'You' did the *pratishtha* of, 'I am the body. I am Chandulal, I am the father of this boy, I am his brother.' How many kinds of 'I...I...I...I's' are there?

And new pratishtha arises

Questioner: So, is one the *pratishthit atma* and the other a *Shuddhatma*?

Dadashri: *Nischaya* Atma is

Shuddhatma and the one that functions in worldly interactions, is the *pratishthit atma*. That is because 'we' do its *pratishtha*. Now if there is a man who has not attained Self-realization, (Gnan) and his name is Naginbhai, it is his past *karma* when he says 'I am Naginbhai, I am his uncle, etc.' He is saying it as an effect of that *karma*. What was previously in the form of planning (*yojna*) is now unfolding as an effect. Now there is no problem if it has come into effect, but he has the same in his faith (belief) all over again, and so he sows new seeds of *karma*. That is how one keeps doing the *pratishtha* (instilling life), he does the *pratishtha* of 'this is me' in the body. So a body is formed again; an idol (body complex) arises. This is how one keeps giving rise to a new *murti* (idol), by repeated *pratishtha*. And the old *murti* is destroyed. It (the new body) will continue to give you fruits (effect) because of the *pratishtha* you did.

It is just the belief of the *pratishthit atma*. It is because of the wrong belief that one keeps doing the *pratishtha* of 'I am this... I am this...' The old *pratishtha* is destroyed and the new one arises.

Aashrav – Nirjara - Samvar

(Influx of *karma* - Discharge of *karma* - Blockage against an inflow of new *karmic* matter)

When he says, 'I am Chandubhai,' 'I am his uncle,' and 'I had this thought.' Now, this is *aashrav* (influx of *karmic* particles creating new bondage) of past *pratishtha* (the belief in the past life, 'I am this body complex'). Later this *aashrav* then discharges. During the time of discharging, (in this life) it again creates the exact same 'image' (experienced through mind, speech and body) and then it discharges. Now what does the Gnan that has been given to You, say? It says that when one says, 'I am

Chandubhai... I am his uncle..., it is of the past *pratishtha*. But he has Gnan (Self-realization) now and therefore the faithful conviction (*shraddha*) of 'I am definitely Chandubhai' has gone away. Therefore he does not do any new *pratishtha*. And that is why it is considered as *samvar* (stoppage of influx of *karma*); no binding of *karma* happens while discharge of past *karma* continues. What is considered as bondage (*bandha*)? Bondage happens when one does not have Gnan. So whatever *pratishtha* you do, the same *pratishtha* arises again.

They believe the self to be the Self

Questioner: Are the attributes of the worldly self (*vyavahar atma*) and the Self (*nischaya Atma*) different?

Dadashri: They would be different of course! *Nischaya Atma* means the real Atma (the Self).

Questioner: There is one *atma* but different attributes, is that what it is?

Dadashri: It is not like that. If a man trades in almonds, people will say 'this is the almond merchant'. But in the courts, he is called an attorney. When he arbitrates and pleads, he will be called as attorney, no? In the same manner, if you remain absorbed in the worldly activities, then you are called the 'vyavahar atma', and if You are absorbed in *nischaya* (the Self), then you are the *nischaya Atma*. Originally, you are just that, but it depends upon the activity in which you are absorbed.

So people have believed the worldly self (*vyavahar atma*) to be the *nischaya Atma* (the Absolute Atma). They refer to it as 'vyavaharik atma' but in their mind they believe it to be the real Atma. They believe 'this' is the Atma because if not, then how can

he speak? How can he walk? The walking, talking, studying the *Vedas*, then 'I read and I remember what I read'; all these, one believes to be the *atma*; the *atma* cannot be anything else. All that, is nothing but the shadow of the Atma (the Self). If you follow this shadow of the Atma, you will not find the real Atma in a hundred thousand years. The science of Akram openly and clearly questions, 'why are you hanging on to the shadow?' In spite of this, the *kramic* path is not wrong. But they believe the shadow to be the Atma itself. But what I am saying is, 'believe the shadow to be the shadow and the Atma to be the Atma'.

Questioner: The greatest mistake is in this belief.

Dadashri: Everything is wrong when there is a mistake in the fundamental belief to start with. What else remains then?

Battery charged in the presence of Soul

Questioner: You said that all this is a *pudgal* (the non-Self complex), so how this *pudgal shakti* (energy of the non-Self) and Atma *shakti* (the energy of the Self) fit together?

Dadashri: The power of the *pudgal* is just like the cells of a battery which are charged; as long as you keep the cells in the flash light it will continue to give light. When the energy in the battery cells is discharged, it will turn off. In the same manner, three 'batteries' of the mind-body-speech are charged in the presence of the Self (Atma). One will have light as long as three batteries are charged and once the power runs out (discharged) then it will stop (death). Again the new batteries (for next life) are being charged. The old batteries are discharging and the new batteries are being charged.

The current batteries get discharged, and

if the new ones do not charged then there is no problem, but for these people in the world, the old are discharging and the new batteries are getting charged.

Energy of the non-Self – Energy of the Self

Questioner: So you talked about change, but how much power is there in that *pudgal*, how much is the energy of the *pudgal*?

Dadashri: The energy of the *pudgal* is of the *pudgal*, it is not the energy of the Self. So the energy of the *pudgal* is different. *Pudgal*, only that if it was not charged, then the *pudgal parmanus* (subatomic particles) were free only. This is just that it got charged with energy and therefore it works like a *chetan* (the Self). It works so well, as if it is *chetan*. Mind-intellect-*chit*-ego; anger-pride-deceit-greed, all are there. It works like a *chetan* but there is not even an iota of *chetan* in that. This is only the energized charged non-Self complex; it is a charged self. *Vyavahar atma* (worldly interacting self), means charged self, and that other one is *nischaya* Atma; that is the real Atma (the Self). That *nischaya* Atma does not do anything at all in this body. It is giving only light to every living being. It is not doing anything else. There is no doership in its nature. That which does anything is the state of the non-Self (*pudgal*). Only the charged self is doing.

What is nischetan chetan?

What is the real nature of the Self? The original Self, the exact Self, is pure Self (*shuddha chetan*) and is verily the *Parmatma* (the absolute Self). And what the world believes to be soul (*chetan*), is actually *nischetan chetan* (lifeless life). If a ball of iron is heated, it becomes just like fire (red hot); similarly this *nischetan chetan* is like that.

What is *nischetan-chetan*? It is that which is being charged in the presence of *chetan* (the Self), which then continues to 'discharge' – that is called as '*nischetan-chetan*'.

Who is the doer of like-dislike?

Questioner: The *bhaav* (inner intents) of good and bad that happen, to whom does it happen? Does that happen to *pratishthit atma*?

Dadashri: It is like this. When the *pratishthit atma* does good or bad intentions (*bhaav*), at that time it is not considered as *pratishthit atma*, but it is considered *vyavahar atma* (the worldly interacting self). *Pratishthit atma* is that which remains after one attains the knowledge of the Self. It is the fruit of the *pratishtha* of 'I am - *hoonpanu*' that was done in the body, is what remains. Before Self-realization it cannot be called *pratishthit atma*; it is called *vyavahar atma*.

Questioner: How does the Self (*chaitanya Atma*) become bound when the *vyavahar atma* has good or bad *bhaav*?

Dadashri: When the *vyavahar atma* does good or bad *bhaav*, it is not alone in the process. Even the *nischaya Atma* (the Self) is involved in it. His belief verily is 'I verily am this one.' ('I am this body').

Questioner: What is *nischaya Atma*?

Dadashri: *Nischaya Atma* means *Shuddhatma* (the pure Self). The *vyavahar atma* is the doer (*karta*) in worldly interactions (*vyavahar*), and really (*nischaya*) the Self is the non-doer (*akarta*).

Questioner: But the *nischaya Atma* is the doer of the *bhaav* (intent), is it not?

Dadashri: It is not the doer of the

bhaav either. Ignorance of the Self is the doer of the *bhaav*!

Questioner: When do *bhaavs* arise?

Dadashri: *Bhaav-abhaav* (attraction-repulsion, attachment-aversion, *raag-dwesh*) happens when there is ignorance of the Self.

Questioner: Does *bhaav* happen when there is Gnan?

Dadashri: There is no *bhaav* when there is Gnan. Where there is Gnan, there is *swabhav bhaav* (awareness of the Self) and where there is ignorance, there is *bhaav*. Where there is the vision of illusion (*mithyatva*), there is *bhaav-abhaav*, not where there is the Vision of the Self (*samkit*).

Questioner: *Bhaav-abhaav* happens only in the presence of Gnan, does it not?

Dadashri: Yes, *bhaav-abhaav* happens only in the presence of the Self, otherwise there is no *bhaav-abhaav* in a tape record (there is no *bhaav-abhaav* in non-living things).

Questioner: Did *bhaav-abhaav* arise because the pure Self did *par-laksha* diverted the awareness to the non-Self?

Dadashri: The pure Self never does *par-laksha*, move its awareness to the non-Self. The pure Self (*Shuddhatma*) remains verily as the pure Self, with Gnan, with complete Gnan. It is the 'knower' of even the *par-laksha*. It knows who did the *par-laksha*, who is in the awareness of the non-Self.

Questioner: Who is the doer of *par-laksha*?

Dadashri: If you understand just this much from the Gnani Purush, you will find the answers to all your worldly questions. You should be able to understand just this very

point of who is the one doing the prompting or inspiring.

Inspiration energy of the Self

Questioner: ‘Hoy na chetan prerana, to kaun grahe karma?’ (If not for the inspiration of the ‘self’, who would acquire karma?). Please explain that.

Dadashri: What it is that, that is a *kramic* path. Now what do they consider *chetan* in the *kramic* path? They consider *vyavahar atma* (the worldly interacting self) as *chetan*. So this inspiration is of that *chetan* (of the self), so we say that that is all of egoism, and they call it the self. And it gives the inspiration. Now, that *chetan* is *chetan*, but we deduced that it is a power *chetan*, not the main *chetan* (Self; *shuddha chetan*). And if it was a pure *chetan* (Self), if it inspires, it will remain the inspirer (*prerak*) forever, wherever it goes.

Questioner: So change that *pudgal* undergoes, who acquires that? What is there to acquire in it?

Dadashri: Yes, he is right, ‘Hoy na chetan prerana, to kaun grahe karma?’ (If there is no inspiration of the ‘self’, then who (would be there to) acquire karma?). It is the one who says, ‘I am doing it’, who acquires the *karma*.

Questioner: So it does not acquire anything, it is just a belief.

Dadashri: It is all a belief. It is all verily the wrong belief. It is verily a belief and *pudgal* becomes that form. Whatever the belief, that form of *pudgal* arises. Fruit of this *bhaav*, is that one becomes that form of *dravya* (that which is experienced through the five senses and the mind body complex). Such is the nature of the *pudgal*, and if ‘I am not the doer’, then nothing happens to that

pudgal. Even if it is there, it will become free. It becomes free if one becomes the Knower-Seer. As long as one is the doer, new *pudgals* are also acquired and the old ones are also released. The one acquiring is ‘he’ (the ego), and the one releasing is also ‘he’ (the ego). And here (In Akram), the one acquiring is gone and the one releasing is *vyavasthit*, ‘*potey* – I -the Self’ becomes free from it all.

Now, how can people understand this deep talk? They do not understand it, so they believe that main *chetan* (Self) is doing all this.

So this is the inspiration of ‘power’ *chetan* (charged self, energized self), this is not of original *chetan* (the Self). If it was the inspiration of *chetan* (the Self), then *chetan* would have been bound.

The Self: ‘Doer’ of karma by relative viewpoint

Questioner: Are power (the charged self) and *chetan* (the Self) separate?

Dadashri: *Urja* (energy) arises because of the Sun, that is how separate is this power (charged self) is. There is no doership of the Sun in that. *Urja* the energy arises when another thing comes in contact with it. If you place a thick glass convex lens here, which is the other thing that met the rays of the Sun, because of that glass lens, everything under it, burns. The Sun has nothing to do with it. It is because of the meeting the second thing. Move them away from each other then there is nothing again. Now how can it move away?

Questioner: If the Self is pure (*shuddha*), then who gets smeared and tainted by *karma*?

Dadashri: The doer.

Questioner: If the *pudgal* (the non-

Self complex) is the doer, but it remains here (after death), does it not?

Dadashri: Neither the *pudgal* (the non-Self complex) nor the Self create, bind, 'do' *karma*. It is the ego that arises in the presence of the Self, and it verily is the doer of *karma*. It is that ego that says, 'I did this, I am happy, I am unhappy, I attained Gnan, I slipped into ignorance (*agnan*).' Ego does all this. Once the ego leaves, one becomes the Self. For the world to understand this, the *vitara*gs have said that the self (*atma*) is a doer from the viewpoint of the worldly life interactions (*vyavahar*), but from the view of the Self (*nischaya*), it is a non-doer. By relative viewpoint, the self is a doer of *karma*. However, it is not the doer of these visible *karma* (those evident through mind, speech and body), it is a doer of *bhaavkarma* (the intent through 'I am Chandulal') and this charges *karma*. The doer of the visible *karma* is nature; it is *vyavasthit*. By real viewpoint the Self is the doer of *swabhav karma* (natural state of 'knowing' and 'seeing').

Swallowed the medicine which was meant to be applied on the skin

Tirthankaras taught people that this 'medicine' is to be applied on the skin, and another one they said to drink. But people are swallowing the one meant for applying on the skin, and rubbing the one meant for swallowing. Where is the fault of *tirthankaras* in that? What happens when one drinks the medicine meant for rubbing?

Questioner: One will not drink it if it is labeled, will one?

Dadashri: No, they drink even the ones that are labeled.

Vaishnavs (followers of Lord Krishna) do not believe the Self as a doer, followers of Lord Shiva do not believe the Self as a doer,

followers of *Vedanta* do not believe the Self as a doer, only the Jains believe the Self as a doer. *Tirthankaras* said that, 'self is a doer by relative viewpoint (*vyavahar*).' By relative viewpoint, self is a doer. So we ask, 'Then Sir, tell us who is a doer by the real viewpoint?' So then they will tell you that by real viewpoint it is not a doer. Now people believe the relative to be the real.

I am going to speak *syadvaad* (accepted by all views). But by what expectation (*apeksha*) view? I did not say it with *Vedanta* view, and said that the Self is verily pure. Now that does not make it pure. The Self is pure, and why am I in pain? If the Self is pure, then why does it have to have a body? Why did it have to remain here (not go to *moksha*)? Did they find a fault with God? What this other, the *Tirthankaras* are saying is that from a certain view the Self is pure, and from a certain view the self is impure. Therefore, we said *syadvaad*, that if one moves forward with understanding, then it will not create contradiction. So in *Vedanta* no one will believe that 'Self is a doer'. They understand that, 'The Self is pure, it is a non-doer'.

Whereas what do people say? They say, 'God has said that the Self is a doer, and you say it is not'? I said, 'God said it is 'doer-sufferer' *karta-bhokta*, but it was meant for 'rubbing' and you 'drank' it, so then what would happen?'

Questioner: Believed that to be true?

Dadashri: They have believed that to be true. That is exactly what they say, 'I am doing it'. Is anyone else doing it? Who else is doing? Who else is there?

The Self is the doer-sufferer by vyavahar, what does it mean?

No one's doership is gone. On the

contrary, the scriptures have explained that ‘the self is the doer, the self is the sufferer’. Now, how can that doership leave?

Questioner: But there is no explanation of it. This clarification ‘It is a doer by *vyavahar* (worldly interaction) and sufferer by *vyavahar*’ is not there. Therefore, people will get more confused, will they not?

Dadashri: No. They do not even know *vyavahar*, then where is it for them to be confused, if you tell them that it is a doer by *vyavahar*? They are already confused, what more is there to be confused? They do not even know what ‘*vyavahar*’ is. They will understand *nischaya*, if they understood *vyavahar*. But what is there when they have not even understood *vyavahar*? Their whole *vyavahar* is entangled, and they do not even know where the Self is. It is the mechanical self that they believe as the Self, and then they say, ‘I will attain *moksha* if I make it still’.

Questioner: That is what is in the *kramic* path, then what else can he do?

Dadashri: It is true that, that is what is in the *kramic* path, there is nothing wrong in it. But sooner or later, when one comes to a certain level, one becomes separate, and he understands *vyavahar*. How long does he understand *vyavahar*? Until he understands the two parts (the Self and the non-Self) as separate, *vyavahar* will go on. The main thing to understand is that the self is ‘doer by *vyavahar*’. He will be blessed significantly, if he understands just that.

So what has the Lord said? The Self is a doer by relative viewpoint (*vyavahar*) and a non-doer by real viewpoint (*nischaya*). So what does doer by relative viewpoint (*vyavahar*) mean? That means, we are *Sthanakvasi* (*Jains* who do not worship statues or idols) from relative viewpoint

(*vyavahar*), but it is not like that in the belief. In the belief, ‘we are non-doer’. If one understands just this sentence of the Lord then he can understand, otherwise how can one understand?

So it should not be in the belief. But one speaks with the belief. One speaks with the belief, does not one? ‘I verily am’ one speaks this only, does not one? Just as you are Chandubhai, if someone asks you, ‘Are you Chandubhai?’ then you would say, ‘Yes.’ But this is not in your belief. ‘*Shuddhatma*’ is in your belief.

You are Chandubhai, but is it in your belief?

Questioner: No.

Dadashri: ‘I am this woman’s husband’, do you have such in your belief?

Questioner: No.

Dadashri: You would speak that ‘I am this woman’s husband’, but it is not in your belief. However for these people (elsewhere), ‘I am’, ‘I am *Acharya maharaj* (spiritual master)’, and this is in their belief too. If one is *upadhyaya* (spiritual teacher) then there is no problem in saying *upadhyaya*, it is *vyavahar* (worldly interaction), but it is not in your belief, so if it is by *vyavahar* then superior-inferior does not remain. Due to this belief one feels superior-inferior.

I am fifty-six years old; do you have this in your belief? Would there be gray hair on the Self (Atma)? All that is destroyed from your belief, is that not? Belief is gone, ‘I am a woman’, do you have such belief?

Questioner: No.

Dadashri: Good, and if people ask, ‘Who are you? Are you a woman?’ Then you can say, ‘Yes, I am a woman.’ You have to

say in *vyavahar*. But you would not have this in the belief.

Now the Lord said, 'You are a doer by worldly interaction (*vyavahar*).' So if these people ask, 'Did you do this?' then you have to say 'Yes, I did.' But this would not be in your belief. People ask, 'You did this *swadhyaya* (study of the Self) and gave the sermon (*updesha*).' Then you can say, 'Yes brother, I did.' But this would not be in your belief. How these full of wisdom are these talks of the Lord! How intelligent this talk is!

Scientific equation of the Gnani

Questioner: *Jada* (inanimate; the non-Self) is the doer of the activity of the *jada*, is that right?

Dadashri: It is an obvious thing. The doer of the activity of the *jada*, is *jada* only.

Questioner: The Self is not the doer by the view of the Self (*nischaya*).

Dadashri: The Lord had given one sentence that the self is a doer by *vyavahar* (worldly interactions). He had not given further other explanation. He said that the self is a doer by *vyavahar*. Lord, we agree with this. Now with this, right down an equation. What does an equation mean? It is that which is scientific and incontrovertible.

Now the self is a doer by *vyavahar* (worldly interaction), and a non-doer by *nischaya* (the Self). Then who is the doer? one will ask. If it is a non-doer by *nischaya*, then who is a doer by *nischaya* (in fact)? It is said that it is a doer by *vyavahar*. So then place *trirashi* (rule of three), that *pudgal* (the non-Self complex), by *vyavahar* is a non-doer and a doer by *nischaya*. This solution is given in algebra. Have you seen that or not. Did you understand this?

So if the self is a doer by *vyavahar* then what is it by *nischaya*? Then the answer is it is a non-doer by *nischaya*. By *nischaya* means really it is a non-doer and by relative viewpoint it is a doer. Then write another equation that who is a doer of this world by *nischaya*? Then the response is that through *nischaya* (the view of and as the Self) the *pudgal* is the doer and, thus the (Self) is a non-doer in *vyavahar*; if we write such equation then can we get a link or not?

Questioner: That is the only way can we find that?

Dadashri: Yes, therefore, what God said that as long as you need *vyavahar*, you like *vyavahar*, you are a doer of this. And if you like your real Self and you want to stay in *aroop* (the formless), then You are a non-doer. You are a doer by *vyavahar*. You are not really a doer. By *vyavahar* means people will say that, 'You verily did this.' So I have to accept that we are a doer by *vyavahar*. Because people will speak as they will see *vyavahar* (worldly interaction). Therefore, one will have to purify *vyavahar* too at the end. This will not work in *vyavahar*.

This is called, a doer by vyavahar

Questioner: If one is a non-doer by *nischaya*, then how did the worldly life (*sansar*) of the living being increase?

Dadashri: So 'potey – I am' is not a doer, one is a doer by *vyavahar* means he accepted the *vyavahar*. He accepts *vyavahar* by, 'I am verily Chandubhai', he remains the doer of that. Once 'I am Chandubhai' leaves, everything is gone.

So who really is the 'doer' of this? It is the *pudgal*. But Gnani (Self-realized) has to 'know' that, 'You' cannot tell that to *agnani* (the ones who have not attained the Self

through Akram Vignan). Even when I am a Gnani, if I go out and accidentally kick someone and he reports it to the police, the police will come and ask me why I kicked him? I cannot say that I am a Gnani and it is this *pudgal* that kicked him. I have to say that I kicked him. This is a worldly interaction (*vyavahar*). It is not like that by *nischaya*, by *nischaya pudgal* is the doer. But this is *vyavahar*, therefore in *vyavahar* I have to say that, otherwise people will say, just because you are a Gnani, does that mean you can get away? Show me; write your name down. Instead, be wise and tell him that, 'I am A. M. Patel and it is my fault'. And You also know from within that it is not Dada's fault at all, but I have to write it down, do I not? It is a *vyavahar*, is it not? So by *vyavahar* I am the doer.

Gnani feels for sure that 'I am not the doer', but does *agnani* not feel for sure that 'he is the doer'? So by *vyavahar* even if You are not the doer you still have to say that you are the doer. This is because you are saying it in *vyavahar* (worldly interaction), you are not saying it as *nischaya* (the Self). By *nischaya* the Self is verily the non-doer.

The Lord says that, 'The worldly interaction (*vyavahar*) sentences will never become that of *nischaya* (the Self). We have spoken all the sentences in worldly interaction (*vyavahar*), not in the realm of the Self (*nischaya*). If you take them to be in the realm of the Self (eternal) *nischaya*, then what can 'we' do in that? If you take this sentence, 'moksha will happen by doing penance' in *nischaya*, then what can 'we' do in that?

Questioner: Shrimad Rajchandra (Gnani Purush 1867-1901, *kramic* path) says that the Self (Atma) is, the Self is eternal (*nitya*). The self is a doer (*karta*) of *karma*, the self is the sufferer (*bhokta*) of *karma*. There is *moksha* and there is a path of *moksha*...

Dadashri: Yes. Shrimad Rajchandra is trying to convey that the self is a doer by *vyavahar*, not by *nischaya*. By which point it is a doer? What had you read? Is the self the doer forever?

Questioner: As long as one has not gone to *moksha*, the self is a *karta* and *bhokta* (doer and sufferer) of *karma*, is it not?

Dadashri: What, the Atma (the Self)? Do not say so. If someone just drinks this little insecticide, which kills bedbugs, then he will die, what that poor Self (Atma) can do in that? Why are you criticizing poor Self in that? If one just drinks this little medicine, which kills bedbug, what the Self can do in that? Can it be called that the Self did it?

The Self is not a *karta* (doer), nor a *bhokta* (sufferer of pain or pleasure). The Self is a doer by *vyavahar* and a non-doer by *nischaya*. *Pudgal* is a non-doer by *vyavahar* and a doer by *nischaya*.

If someone is frying chili pepper for *vaghar* (placing mustard seed, asafetida, red whole chili pepper in hot oil or *ghee*) inside the kitchen, then if you do not want to sneeze even then you have to sneeze. Who makes you to sneeze? That is *pudgal*. It is not a living thing. On this side one is dying coughing. All this, *pudgal* is only the doer. But one will have to understand that the self is a doer by *vyavahar*.

Accept the worldly interaction

People will say that Chandubhai did this. Now, you will feel that it was not your wish, your *chit* was somewhere else, and whatever happened through this body that was not your wish. And yet people say that Chandubhai did this. Why is that? One would say, 'Vyavahar will say exactly that. It will say what it sees.'

Vyavahar cannot give you the exact figure. Therefore one is a doer in *vyavahar*, and if one really understands then he is a non-doer. That is why it is said that it is a doer by *vyavahar*, but people themselves believe that, 'I am the doer'. So this wrong belief that 'I am the doer' became established.

Therefore, the self is said to be the doer of *karma*, in *vyavahar*. Everyone will say, 'We did it'. We cannot say no to that. You cannot say that, 'I am *Shuddhatma*, I did not do it.' You have to accept *vyavahar* (worldly interaction). It is not acceptable to say, 'Sir, I am *Shuddhatma*', when the policeman asks, 'Chandubhai, why did you do this crime?' You have to say, 'I am Chandubhai'. Therefore, you are a doer in worldly interaction (*vyavahar*), and in *nischaya* (as the Self) you are really not the doer. You have to say yes in *vyavahar*, because how does the other person know whether you are Chandubhai or someone else? And why does he have to see that?

Doer: by invisible and visible 'doership'

Questioner: 'Even the Self is full with activities. Every substance that we see is associated with activity (function). Result is with activity, the Self is also full with activity. It is full with activity that is why it is a doer. By *anupcharik vyavahar* (worldly interaction that is the effect and cannot be changed), the self is the doer of *dravyakarma* (the subtle discharging *karma*). By *upchar* (that which can be changed and appears so) it is the doer of home, city etc. And by *swabhav parinati* (being in the state of the Self), it is a doer of *nijswaroop* (the state of the Self)'. -Shrimad Rajchandra. Please explain these words of Shrimad Rajchandra in detail.

Dadashri: Now if we do further exposition of 'doership', when You come within

the Self, in *samyak darshan* (Vision as the Self), then You become the doer of *nijswaroop* (the state of the Self, the 'knowing; and 'seeing'). And as long as there is *dehadhyas* ('I am Chandubhai,' 'I am this body complex'), you are the 'doer' in this *sansar* (worldly life).

Questioner: So is the Self considered a doer in that?

Dadashri: But it is called a doer by *vyavahar* (worldly interaction), is it not?

Questioner: But 'It' is said to be doer of *nijswaroop*, how is that?

Dadashri: Yes, if it is a doer of *nijswaroop* means, then what else is it doer of? Its *Gnan kriya* (It means to 'know' and remain as the Self) and *Darshan kriya* (means to remain as the Self and to 'see') is constantly going on, it is the doer of its own Self (*swaroop*). So it is the doer of activity of *Gnan-Darshan* (knowing-seeing). Because it is with *dravya-guna-paryaya* (eternal state-attribute-phase), *paryayas* (phases) arise and are destroyed, arise and are destroyed. So even while remaining in the *siddha* (the abode of absolute Self without a body) state, it can 'see' all this Gnan and all the unfolding (of *karma*) and then destruction of it, it can see all the phases only.

Questioner: So the Self is a seer (*drashta*), but how can we call it a doer (*karta*)?

Dadashri: 'We' have to say doer of *nijswaroop* for people to understand, do we not? 'We' have to use another word, do we not? Then, when one becomes that *roop* (form), he will understand what he wants to say. Even that, 'we' have to tell him something in its assigned place (*sanketik*). So this is *sanketik* language.

So by *anupcharik vyavahar* (something

that has no solution; that which is happening and cannot be changed), the Self is the doer of *dravyakarma* (subtle discharging *karma*). What does *anupcharik vyavahar* mean? Did you have to do (*upchar*) anything in the formation of this body of eight *karmas*? Did you do (*upchar*) anything to make these eyes, make the ears? You did not have to, did you? This *vyavahar* is *anupcharik* (it happens and cannot be changed). It is *anupcharik* scientific *vyavahar*. There is nothing to be done, but somebody did something, did he not? It is a scientific *vyavahar*. It is scientific circumstantial evidence. Therefore, by *anupcharik vyavahar*, the self is a doer of *dravyakarma*. So it is a doer of eight kinds of *karma*, doer of *gnan avaran* (knowledge covering veil), *darshan avaran* (vision covering veil), *mohaniya* (*karma* of illusion), *antaray* (obstacle causing), *vedaniya* (pain and pleasure determining), *naam* (*karma* of name and physical attributes), *gotra* (family, status, lineage determining), and *ayushya* (life span determining).

By doing in apparent conduct (*upchar*), one is a 'builder' of home, starting of a city etc. If someone is making a pot through his effort (*upchar*), then we would say that potter made the pot. Would we not? This man built a home. This builder built my home, through his effort (*upchar*).

Questioner: So does through effort, doing, visible conduct (*upchar*) mean through *vyavahar*?

Dadashri: That which is in conduct (*upchar*) does mean *vyavahar*. This through *upcharik vyavahar*, and this through *anupcharik vyavahar* (one without a solution). *Upcharik vyavahar* means that we saw him doing *upchar* the work. And no one has seen him doing *anupcharik upchar*. So then how did it happen? It is scientific. And the one

through one's visible effort, we can see that he started building the house. We can see that the lady made soup, rice, bread, vegetables. One is a doer of *karma* by *upchar* visible worldly interactions (*vyavahar*).

Now by *swabhav parinati* (the nature of the Self; Being the Self), it is a doer of *nijswaroop* (state of the Self). By *swa-parinati* it becomes the doer of *nijswaroop* and by *par-parinati* (being the non-Self), by *anupcharik vyavahar* (that interaction which simply happens, is beyond his 'control') *atma* (the self) becomes the doer of *dravyakarma* (subtle discharging *karma*). And by *par-parinati*, by *upchar* it becomes the doer of home-city. *Par-parinati* means, when the doer is another (scientific circumstantial evidences) and one states, 'I am doing', that is called *par-parinati*; state of the non-Self. If one comes even one minute in *swa-parinati*, from that point his path of *moksha* opened.

In the state of ignorance (*agnan*) the self (*vyavahar atma*; the worldly self) is the doer of *dravyakarma* (subtle discharging *karma*) in that which is essentially *anupcharik* (that which cannot be changed and is happening) *vyavahar*. With such a worldly interaction one is a doer of discharging *karmas* (*dravyakarma*). And after Self-realization the resultant state is forever that of the Self (*swa-parinam*). In this state, the Self does not become *vikrut* (changed). Indeed if had changed, then everything would change and that would be the end of everything. If you can understand only this much, your work will be accomplished.

One believes, 'I am the doer.' Hey you! Where are you in all this? This is all moving and changing (*sachar*); it is the 'mechanical' self. The One within is motionless and unchanging (*achar*); it is the *Shuddhatma* (the pure Self). The external part is the

prakruti (the non-Self complex which comprises the mind, speech and body) and it is the moving part, and the motionless part within is the Self. People are trying to make still that which is inherently constantly in motion. The *prakruti* is by nature restless. This world is such that it can never be forgotten even for a second.

‘You-the awakened One of Akram Vignan’ do not have anything to bother with *upcharit-anupcharit* (visible or invisible discharging conduct, activity), do you? These words are taught in the *kramic* path. On what basis ‘you are Chandubhai’, and on what basis you built a home, you did this and you did that? That is through *upchar vyavahar* visible conduct in worldly interaction (*vyavahar*). And *anupcharik vyavahar*, it is one whose visible conduct has not occurred at all, its *yojna* (planning) has not occurred, whose design has not been made; through such *anupcharik vyavahar* the Self is the doer of *dravyakarma* (subtle discharging *karma* in effect, through which *bhaav karma* or charge *karma* happens). Eight categories of *karma* give the fruit, in that visible conduct (*upchar*) it is the doer of home-city-pot-making etc.

‘I am going and I am coming’ is *upchar*. This is so because what has become *charit* (formed in conduct, visible in effect) is becoming *upcharit* (expressing in conduct through mind, speech and body). *Upcharit* of *charit* happens, that which is ready as fruit, unfolds in conduct. And if you want to do the function, make it formal, you have to do *aupcharik*. Then *upcharit* became *aupcharik*. *Charit* (conduct) has already happened (effect), and now *upcharit* (unfolding visible conduct). Does He (Shrimad Rajchandra) not say that this is nothing but *upchar*?

Do you understand, ‘With *upchar*, a

doer of *ghar-nagar aadi*’ (one is a doer of home, city etc. through visible conduct) and ‘*anupcharya*’ (that which happens will happen). How much of a problem it would have been if we had to mold a nose or something like that? We can make *ghar-nagar* (home-city), but how much of a problem it would have been if we were given this responsibility (of shaping-making a human body complex). So look, this (state of Yours in Akram) is without any responsibility, is it not?

Intents of the self: Forms of the pudgal

‘One’ keeps doing *bhaavkarma*, and the body keeps getting constructed (*bandharan*), formed. That doer of *bhaavkarma* has nothing to do with the *pudgal*. But, *pudgal* is immediately constructed (*bandhai*) according to the *bhaav* one does.

Questioner: Those *pudgals* (non-Self matter) get attracted.

Dadashri: Yes. They become attracted. Having been attracted, they have become ready. They are already attracted. But with *bhaav* they become bound. Therefore whatever kinds of *bhaav* one does, they become bound. So this does not come into one’s mind that how all this is bound. How did the design of *pudgal* happen? Whatever design of *bhaav* the self does, that design materializes. This ‘current one-the ego’ does the design through *bhaav* (that which arises on the basis of space; intent) and the non-Self complex (*pudgal*) makes the design of the non-Self complex. The moment ‘it’ does the intent, the other (causal construction) immediately happens. It is simply like the mirror reflecting you raising your hand. That is how instantly it becomes ready. When you raise your hand, does the mirror not show it

instantly? That is how it happens. Hence, this word (*bhaav*) is worth a very deep understanding, but that is the case in the *kramic* path! Here in the Akram path, I have done away with it. I have taken away all your doership. And furthermore, I have not left anything for you to memorize. The next day, the new entrant of the Gnan Vidhi is walking around with the experience of the Self.

Atma, the doer of the state of the Self

'You' became free, once you knew what the Self is the doer of. It is a doer of *swabhav* (natural state; state of the Self), it is a *bhokta* (sufferer) of 'that' too. The *Tirthankara* said that the self is the doer by *vyavahar* (worldly interactions). So people could not comprehend. Peoples' vision is so bad that they change *vyavahar* as being *nischaya*. *Vyavahar* is *vyavahar* (relative is relative) and *nischaya* is *nischaya* (real is real). *Vyavahar* is all 'dramatic'.

Questioner: Dramatic play.

Dadashri: Dramatic play. You simply have to play a drama in the name of Chandubhai. Instead, it becomes 'I am Chandubhai', 'I did this', and 'I did that'. He will decide this. People accomplished *nischaya* the self in *vyavahar* and they did not accomplish anything in *nischaya* (the Self).

Questioner: 'The Self is a doer of *swabhav karma* (natural state of 'knowing' and 'seeing'), otherwise it is a non-doer.' How is that? I could not understand that.

Dadashri: The Self is the doer of the natural state of the 'knowing' and 'seeing' (*swa-swabhav*). The Self is not the doer of any other *karma*. The Self is like this light (*prakash*). It is *swabhav* (the Self nature), say for instance this is a light; it is a doer of its *swabhav karma* (natural state of giving

light). It will give light at the most. It will not feed us in our mouth or give us air, will it? Fan will give air if you turn it on. This light cannot give you air, can it?

Questioner: It is because its nature is like that.

Dadashri: This is like that only. The Self does not eat-drink like this, it does not do like this-like that.

Questioner: What is the meaning of the doer of *swabhav karma* in this?

Dadashri: The Self is the doer (activity of 'knowing' and 'seeing') of its own nature, the original nature, the natural state of the Self only. In the worldly life (*sansar*) the self is the doer of *vibhav* (attribute that is not of the Self, 'I am Chandulal.') *karma*. This seems very deep, does it not? It is called the doer of the worldly life (*sansar*), it is said through illusion (*bhramti*). As long as there is *bhramti* (illusion), this (self) is the doer of this *sansar*. When the *bhramti* leaves, then it becomes the doer of the Self-state (*swaroop*), otherwise it is a non-doer. It is not a doer in any matter at all. It does not do anything like this. This we do when we say that 'I did this', 'I did that', the Self does not do that.

Questioner: It is not comprehensible without experience.

Dadashri: If you want experience then you have to come here.

Questioner: It means that the intents which are bending towards the non-Self, are *aswabhav bhaav* (state of the non-Self) and the intents which are towards the Self are *swa swabhav* (one's own Self state)?

Dadashri: Yes, when there is *par swabhav* (state of the non-Self), that as long as the Self 'is' in the non-Self (*par*), it is a

worldly life (*sansar*) only, is it not? When one comes into *swa swabhav bhaav* (being and remaining in the state of the Self), the worldly life is gone. And *par swabhav bhaav* means *par-parinati* (state of the non-Self). When the doer is another, (scientific circumstantial evidences) and one says 'I am doing' that is called *par-parinati*.

Non-doe, yet apparent doer

What is this *vishesh bhaav* (the new intent that arises and that intent is not the property either of the two –the Self or the non-Self; extra intent)? How does the *prakruti* (mind-body-speech complex) arise by itself? 'I – the Gnani Purush' have seen all that. 'I' speak from what 'I' see. That is why, this *vignan* (science) unfolds. No one is the (independent) doer of any thing, and nothing has happened without a (*naimitik* – apparent; one of the evidences) doer!

The self ('Potey – I am') paints (*chitrey*) the worldly life (*sansar*). Thereafter, it is in the nature's hand to bring about strangely vivid (*vichitrata*) result. It is the work of nature to make it strange and vivid, and this is due to *vishesh parinam* (extra result from the non-Self and the Self coming together) of the painting (*chitra*, the intent). After then no one can interfere in that.

'We' are openly declaring that there is no creator of this world up there. Still, this world has not arisen without a doer. Who is considered a doer? One with an independent power. Just by doing *bhavna* (intent, desire) everything arises and is ready. He is called a doer. Therefore, there is really no one creator of this world, and yet it has not arisen without a doer. What am I saying? So then how can the two sentences co-exist?

Questioner: I will have to understand that.

Dadashri: Yes, so no one has created this world. And it has not arisen without a doer. A push from that other man to him, caused him to push you. Now how can you accuse him of being the one who pushed you?

Questioner: It is not his fault.

Dadashri: The push came from somewhere else, how is this poor man guilty? Similarly, the Self, (a/k/a the Lord Himself) got trapped in this. Because of pushing from someone else, do you understand?

God is a *naimitik* doer of this. *Naimitik* means that no one is an independent doer himself. One would become bound if he were the independent doer. One is bound as a *naimitik* doer, and so he will be freed by a *nimit*. Doership has happened through a *nimit*, and he will be free again through a *nimit*. But if he was an independent doer, he will never get a chance to become free.

The Lord called the Self is a doer by *vyavahar* (worldly interaction), for the benefit of people. Instead people took disadvantage of that. They believed (the Self as a doer) by *nischaya* (real viewpoint). It would have been better if He had not said anything here. Like this *Vedanta*, *Vaishnavs* (followers of Lord Krishna) never believe the Self as a doer, by *vyavahar* or by *nischaya*. So they will be bound with less demerit *karma* (*paap*, sins). Less *karma* would be bound. These others established the Self as the doer only.

The Self is *akriya* (non-active) itself. 'I' have 'seen' myself. This gets charged, this gets charged through mere presence of the Self. It gets charged by mere 'touching' (close contact) only. If we do not do anything to electricity, and if we touch it then it can harm us, we know so, don't we? If we touch, then it affects, does it not?

Questioner: We feel shock, Dada.

Dadashri: Then how much energy would be there in the Self?

Vyavasthit means the pudgal is a doer

In Gnan state the Self is a non-doer, in *agnan* (ignorant state) it (the self) is a doer. It is doer by *vyavahar* (worldly interaction), and non-doer by *nischaya* (as the Self). The main doer is the *pudgal* (the non-Self complex), and the Self is a *naimitik* (apparent) doer.

By *nischaya* the Self is *akriya, akarta* (inactive; non-doer), by *vyavahar* it is a doer. Then one would ask, 'Who is the doer by *nischaya* (Who is really the doer?)?' We introduced that by *nischaya*, *pudgal* is the doer, and by *vyavahar*, *pudgal* is not the doer. *Pudgal* means, the *pudgal* that is by *vyavahar*, all the ones that have come together, they are the doer. In the beginning, people have to be given religion, and so they have to be told that the self is the doer. Otherwise when they become angry, they will say that I did not do that. It is an illusion, but it will not work if you do not tell them that. If you have Gnan, and then you say, 'I did not become angry', that will work, because for 'You' 'Chandubhai' did that (became angry) and so there is no violent intent (*himsak bhaav*) behind that. But for the *agnani* there is only violent intent behind it, it is clearly anger, it is *tanmayakar* (has become one with) anger. He might even say, 'even I am not the doer'. He is the doer, he is the doer of whatever he does as long as he does not attain the Gnan (Self-realization). He becomes a non-doer after he attains Gnan. Having attained Gnan we have *akarta bhaav* (non-doer in intent).

Questioner: So, is *pudgal* the doer?

Dadashri: The reason we are trying to tell You is that who is the doer now? This is a result, there is no doership of the Self. It is just a word for support. There is no support because there is no doer.

Questioner: So then, is there really no one the doer?

Dadashri: Actually, *pudgal* of the world is the only doer. But you cannot say that. No one on the outside will accept that today. They will not understand that at all and you will accomplish nothing. He will only say, 'I am, and therefore I am the doer'.

Questioner: I did not understand when you said that, '*Pudgal* is a doer by *nischaya*'. Because after attaining the Gnan, we believe that '*vyavasthit shakti* (energy of scientific circumstantial evidence) is the doer'. And we understand that neither *pudgal*, nor the Self are the doers. And you just said that, 'by *nischaya pudgal* is the doer' (verily *pudgal* is the doer). I do not quite understand that.

Dadashri: Do you believe that only *vyavasthit* is the doer? Do you believe that a hundred percent? So *vyavasthit* doer is verily the *pudgal* doer. In *vyavasthit*, there is no influence or control of *chetan* (the Self), all the scientific circumstances come together. There is no control of the Self (*chetan*) in it at all. Is that what you exactly believe?

Questioner: Yes.

Dadashri: You do not believe the Self as the doer, do you?

Questioner: No.

Dadashri: So then you believe that *pudgal* is the doer, is correct, is it not? Whole world has ended believing that the Self is the doer, 'I am definitely the doer, it happens only because I am doing it'. *Vyavasthit* itself is

that the *pudgal* is the doer. Coming together and then dissipating is called *vyavasthit*, and that is *pudgal* itself.

Questioner: It is *pudgal*. So is it *nischetan-chetan* (Self-less self)?

Dadashri: Yes, all this talk is about *nischetan-chetan*. This *pudgal*, these *parmanus* that are out there, they are different. And ‘this’ *pudgal*, it is a *vibhavik* (that which is born out of coming together of the Self and the non-Self matter) *pudgal*. Whatever you can see through your eyes, hear through your ears, all that you can experience, it is all *vibhavik pudgal*. You never see the *swabhavik* (natural) *pudgal* in all this. So this is discussion about *vibhavik pudgal*. That is the *nischetan-chetan*.

‘Our’ sentence on the first page, that sentence helps one throughout all the eight hundred pages, it does not contradict itself, anywhere in the book. Not even a word of it is contradictory, and that is called science (*vignan*). One may feel that why did Dada say it this way today? That, ‘the *pudgal* is a doer by *nischaya*’, but he will understand immediately, and it will fit him (to his understanding), if he tries to understand it in this way. Therefore, if questions arise, then you should ask within, that how can this happen, and ‘You’ will get the answers.

The state of the world today would be very high, if the world understood that, ‘*vyavasthit* verily is *pudgal* is the doer by *nischaya* (real doer)’. But it is something that one cannot comprehend. And that Gnan has not opened been revealed. Until now only one kind of *gnan* (knowledge) that has been going on, that the Self is the doer by *vyavahar*. That is all. No one has checked to see, ‘Who is the doer by *nischaya*?’ No one has ever disclosed it. That way, it was all

in the Gnan of the *Tirthankara*, but the answers will come out only if you ask, will they not? How would you get the answers if you do not ask at all?

When can one call *pudgal* a doer? After one becomes a Gnani (Self-realized), not before that. If the *sadhu-acharyas* (monks-spiritual masters) say that *pudgal* is the doer, then everyone will start going on the wrong path. When one follows the five Agnas (special knowledge given to be applied after receiving the Self in the Gnan Vidhi of Dadashri) after attaining the Gnan, then *pudgal* is the doer. Then ‘we’ say that responsibility is not ‘Yours’.

Questioner: *Pudgal* becomes a doer from inspiration of *vyavasthit*, does it not?

Dadashri: Yes, through the inspiration of *vyavasthit*. Obviously you can see *pudgal* is the doer, but it is through the evidence of *vyavasthit*.

Questioner: This will happen only because of the presence of the Self, otherwise it will not happen.

Dadashri: Nothing can happen if the Self is not there.

Questioner: Without the presence of the Self, can the *pudgal* alone not completely become the doer?

Dadashri: No.

Questioner: Presence of the Self is necessary.

Dadashri: Only if there is presence of the Self. And what does ‘*pudgal* the doer’ mean? Result (effect), we call it result; we do not say *pudgal* is the doer. We are talking about what is in the outside (of non-Self-realized) language, in our language. Otherwise,

it is a result. This is the result of your own causes, so then so what more is there to ask?

People of our country refer *vyavasthit* as God, and in the foreign they believe God as the doer, and then painted 'created' all *raag-dwesh* (attachment-abhorrence).

The doer, karamat of the pudgal

Pudgal is doing all this, and people believe, 'I am doing it'. Even that 'I' is *pudgal*. So *pudgal* is doing everything. No one besides the *Tirthankaras* and *Gnani Purush* can understand such magical work (*karamat*) of the *pudgal*. Not even the *Gnanis* of the *kramic* path can understand this. 'We' have seen that *karamat* of *pudgal*, but 'we' cannot describe it. 'We' have seen its form, its way, but they cannot be described, can they? It is indescribable thing. Words have a limit, and this is a limitless thing.

'Kare chhe kaun ey samjey, to ukley kayami koydo;

'If one understands who the doer is, the eternal puzzle is solved;

Karamat pudgal ni baaji, swabhavik Gnan netrey jo'

'See' the miraculous play of the non-Self complex with the natural eyes of the Knowledge of the Self.'

Through natural *Gnan* means to see through divine vision (*divya drashti*), then it says 'see who does everything through that vision. This is all a play of the *pudgal*, all this miraculous skillful work (*karamat*) is of the *pudgal*.'

It is a very profound talk about the *karamat* of *pudgal*. It is not comprehensible. Whatever 'we' have 'seen' and 'known' is unprecedented. Let me give you an example.

If we all are sitting here, and someone does not want to sneeze but someone is frying spices in the kitchen, then all will start sneezing. So, if you are the doer then you would stop sneezing, would you not? But it cannot stop. That is the *pudgal's karamat*. Again if someone says, 'show me the doership of *pudgal*'. A woman is frying spices closing the kitchen door, it is not her wish and one who is coughing does not have a wish, yet it makes people cough, does it not? And this one says, 'I coughed.' All this is egoism.

I can see all the subtle skillful work (*karamat*) of every *pudgal*, sitting here. If it is not so, then drink milk, drink nectar, drink alcohol and drink poison, then you will know how is the *karamat* of the *pudgal*!

If someone robs ten thousand from you, at that time if the awareness (*bhaan*) prevails that this *pudgal* is physically strong and is therefore robbing ten thousand from this *pudgal*; that this is a *karamat* of the *pudgal*; then it is *keval Darshan* (absolute Vision). No one had understood this in this world. 'Whatever is being done in this world, whether the world can or cannot afford it, whether it is acceptable to the world or not, still 'I' am not doing anything at all,' such continuous awareness is absolute Vision (*keval Darshan*). If one understands the subtle skillful work of the *pudgal*, then it is called *keval Darshan*. If one knows the *karamat* of the *pudgal*, then it is *keval Gnan* (absolute Knowledge). When the *karamat* of the *pudgal* comes naturally in Conduct then it is called *keval Charitra* (absolute Conduct).

What one has to do? What one did?

God has said that the self is a doer by *vyavahar* (worldly interaction; as the self). All this problem has arisen because people took it to be so by *nischaya* (as the Self). Right

now, it is being believed to be the doer by *nischaya* (in fact). If you ask, 'what is the Self by *nischaya*?' then, they will reply 'By *nischaya* (as the Self) it is a non-doer, but by *vyavahar* (in worldly interaction) it is a doer'. But in the effect, in their unfolding worldly interaction they believe the Atma to be the doer for sure, and thus they say, 'I will have to renounce this, I will have to let go of this, and renounce that.' 'Hey you! Did you acquire (bind) it that now you have to renounce? Where is the question of renouncing when you did not bind it in the first place? Do something that will get rid of your illusion.'

So it is separate for sure. It is your illusion that, 'I verily am Chandulal, and I verily am the doer'. If the illusion of 'I am Chandulal' goes away, then You indeed are separate. So the Lord says, 'Get rid of the illusion'. Lord had told to get rid of the illusion, but people try to get rid of *karma*. They renounce this and they renounce that. Now the ability and authority to let go is in the hands of *pudgal* (the non-Self complex), in the hands of *vyavasthit*. But one tries to renounce. A human being has the right to get rid of the illusion, but he does not proceed to get this done.

What is in your control in the effect?

Hey, *mooah* (the one who is dying by the second)! Tell me what have you done till now? Without any usefulness you keep saying, 'I am doing, I am doing'! You are saying that, 'I am doing it', but it is *karma* (effect) from the past life. So then he will ask, 'Have I not done anything at all?' Then the answer is, 'No, you did only the *bhaavkarma* (charge *karma*), the rest is under the control of some other entity (*par-satta*).' In that doership, nothing else is needed. He is the doer of *swabhav* (the state of the Self), but instead he became the doer

of *vibhav* (extra intent; state of the non-Self), that is all. He has not done anything in that. Then came this, the result of the account of *karma*. Result of the *bhaavkarma* is this effect, and effect is under the control of some other entity (*vyavasthit*); *par-satta*.

Whatever is done with the belief 'I am Chandubhai', is all *bhaavkarma*. Therefore *karma* gets bound. And 'I am *Shuddhatma*' is *swabhav* (state of the Self) where the Self is in its own natural state. But *bhaavkarma* means in *vibhav* (attribute that is not of the Self), so 'I am Chandubhai' is *vibhav-karma*, that itself is *bhaavkarma*. That which is seen 'wrong-with illusion' (not as it is) is all considered *bhaavkarma*. Everything that is 'seen' 'right-without illusion (as it is) is *swabhav karma*. The thing called *bhaav* (intent) and through it, that which is seen is the illusion and that is the *bhaavkarma*. 'I will do this and I will do that, and did that' is all *bhaavkarma*.

Questioner: The *bhaavkarma* that happens, 'I will do this and I will do that.' Is that charge *bhaavs* or discharge *bhaavs*?

Dadashri: After attaining the Gnan, they are discharge *bhaavs*. For others they are charge *bhaavs*, are they not? 'I am doing it' is itself a charge *bhaav*. Yes, it is different matter if the 'I' is dramatic. There are only rare Ones with an 'I' that is dramatic. However, everything with 'I am doing,' is charge. All this that people do, run business and everything, earn money, that 'I am doing' is itself *bhaavkarma*.

The one who was charged, discharges through Gnan

Now you will not find this kind of information in any books. So how can man change? What you find in books are things

like, you can put salt, chili, turmeric and jaggery in the soup, but there is nothing about how much and in what proportion. So a person cannot understand it in correct level, can he? And that is why the world believes the *pratishthit atma* to be the real Atma and then they are trying to make it still. And there is nothing wrong with that either. One should make it still. A person will get happiness from it. It is still at night during sleep, but one will get happiness by making it still during the day too. But that happiness is such that it goes away the moment one loses the stillness and he goes back to the way he was before. Now if he were to know at the same time, that the main Atma is always still, then he can make the adjustments. People are unaware of the facts about the Atma. They have accepted the *pratishthit atma* to be the real Atma, but in reality it is not. The *pratishthit atma* is *pudgal* (non-Self complex that arises and dies); there is no Self (*chetan*) in it at all.

There is no Self, Atma, *Chetan* (all synonymous) in what the world believes to be *Chetan*. This is my own discovery. I say it as I 'see' it. You will not find this in any scriptures. In scriptures, when they talk about improving this self, they refer to the *pratishthit atma*. Should there not be some systematic process? Is there not a systematic process for improving? People are not aware of the systematic process outlined in the scriptures. It has been shown very subtly. And it has been shown through words, has it not? It is like describing Bombay and saying when you go to Bombay, it is like this; Juhu beach is like this or like that. But that is all in words. How do you benefit from that? So what do the scriptures show you? They show you through words, not through experience, do they? A person cannot get experience through scriptures, can he? So without the presence of a Gnani Purush, none of this can

be brought to light.

Questioner: The puzzle and the questions that arise, they must be of the *pratishthit atma*, the worldly interacting self, are they not?

Dadashri: Yes, that is all of the *pratishthit atma*. It is indeed the *prakruti* that we refer to as *pratishthit atma*. But if we refer to it as '*prakruti*', then people will not understand it properly. That is why 'we' call it as '*pratishthit atma*'.

The Self (Atma) is verily *Shuddhatma* (pure Self). But until we had wrong belief that 'I am Chandubhai', people told you that 'you are Chandubhai'. So you started doing work by believing that only. So what happened? You are doing *pratishtha* (instilling life) in the idol (*murti*) believing 'I am this' and because of that a new idol is being formed. So *pratishthit atma* (the self; charged soul) is being formed again as *pratishthit* (instilling life) for next life. So in the next life 'You' and '*pratishthit atma*', two will remain together. After *swaroop* Gnan (Self-realization), new '*pratishthit atma*' does not get 'constructed' (bound) and the old one continues to get exhausted (demolished).

Pratishthit atma is the one with the three yogas

Questioner: Dada, when you give us Gnan, knowledge of separation (*bheda Gnan*) happens; where separation of *Shuddhatma* (pure Self) and *pratishthit atma* (relative self) happens. Now *Shuddhatma* is the Knower and Seer, and *pratishthit atma* is discharge (*galan*).

Dadashri: *Galan* (discharge) means doer and sufferer.

Questioner: It is the doer and sufferer.

So whatever *pratishthit atma* is doing, *Shuddhatma* ‘sees’ that continuously?

Dadashri: Yes, that is correct. *Shuddhatma* ‘sees’ whatever the *pratishthit atma* is doing. What is *pratishthit atma*? Union (*yoga*) of three kinds, *manoyoga* (all that happens through the mind), *vachanyoga* (*yoga* of the speech) and *kayayoga* (*yoga* of the body), is called *pratishthit atma*. The one that is seeing what these three are doing is the function of *Shuddhatma*.

Pratishthit atma is gneya and I am the ‘Knower’

Questioner: After attaining the Self (Gnan), the *pratishthit atma* (the non-Self complex), the ‘self’, will not become engrossed, if there is awareness?

Dadashri: Then, one has a certain awareness (*bhaan*), it is a kind of awareness, and when that awareness comes into its nature (*jagruti*), then it, will not become *tanmayakar* (become the mind body form). Because of the force of past *karma*, it gets displaced. It will not become engrossed when the force of *karma* becomes less. Whatever is discharging, it is the ‘water in the tank’ that is as stock of *karma* from the past life.

Questioner: So what should I understand from that? You have said that ‘You’ do not become engrossed because of the awareness that has arisen. So how should I understand that?

Dadashri: What do I mean by ‘You’ here? Not the absolute Self. Currently the ‘I (*hoon*)’ still exists, remains. Previously ‘I’ used to be in the form of *pratishthit atma* (‘I am Chandulal’), now ‘I’ exists as awareness (I am *Shuddhatma*). That ‘I’ does not become *tanmayakar*.

Questioner: I do not become *tanmayakar*, does that mean that *pratishthit atma* does not become *tanmayakar*?

Dadashri: No, what do you mean by ‘I’ here? Whoever is present at that time. Whatever is in your belief at that time; it is that. You have not become complete *Shuddhatma*. The original *pratishthit atma* is gone. Now the Self has been awakened and that that awakened Self (*jagrut atma*) is the awareness. That resulting awareness does not become engrossed.

Questioner: After attaining Gnan, *pratishthit atma* is there, so what does it do? What is its state?

Dadashri: It does not have any state, after that. It is in a discharge form. So it is *nischetan-chetan* (Self-less self). It remains as *gneya* (that which is to be known). And knowing ‘what it does’ and ‘what it does not do’, is awareness (*jagruti*).

Before attaining the awareness of the Self, you used to believe that the *pratishthit atma* is indeed the knower (*gnata*). After attaining the Gnan of the Self, that *pratishthit atma* itself becomes the known (*gneya*), and that is where awareness (*jagruti*) itself becomes the Knower. So, before, ‘I’ was as the *pratishthit atma*, now ‘I’ is as awareness. And there is still the original (*muda*) Self beyond these two. When the awakened awareness becomes absolute awareness, then it becomes one with the *muda* Atma (original Self). It remains separate until it becomes absolute. Until then it remains as *antaratma* (the Self within, interim government). Here, the state of the externalized vision (*bahirmukhi*) has been left. When the *antaratma* state comes to an end, one attains the *Parmatma* (absolute Self) state.

Main nature is of 'Seeing' – 'Knowing'

Questioner: But this activity of the Self, of 'Seeing-Knowing' all the *gneyas*; *Gnata-Drashta*, that is also one of its activity (*kriya*), is it not? So that is its *karma*, is it not?

Dadashri: Knowing-Seeing is its main nature. Going out of the nature is considered *karma*. Anything done contrary to the intrinsic nature (*swabhav*, the Self) is considered *karma*. The nature (of the Self) is not called *karma*. When water flows downward, it is not considered *karma*, it is called *swabhav* (nature), and one has to do *karma* to raise it upwards.

So 'Seeing-Knowing' is its nature. So what is its fruit? It is eternal bliss, that is all. It is altogether. Seeing, Knowing and eternal bliss. There are other infinite attributes.

The activity of the Self is only Gnan kriya and Darshan kriya

Questioner: Even 'seeing continuously' is doing something, is it not?

Dadashri: No, that is not 'doing' something. It is called *Gnan kriya* (activity of the Gnan). There is no doer of it. There is no ego in it. All the other activities are of the ego. All *bhaavkarma* are of ego.

Questioner: Then how can one remain only the Knower-Seer in worldly interactions?

Dadashri: In worldly interaction, the 'self' is in the form of a doer, and really the 'Self' is the Knower-Seer. Now, what is he doer of in the worldly interaction? The 'self' is a 'doer' of worldly life, and the 'Self' is really the Knower-Seer, so a doer of *Gnan kriya* and *Darshan kriya*. There is no other activity (*kriya*), there is no worldly activity.

Gnan upayoga (applied awareness of the Gnan) is *Gnan kriya* (activity of the Gnan),

and *Darshan upayoga* (applied awareness of the *Darshan*) is *Darshan kriya* (activity of *Darshan*). Now what is *Gnan upayoga*? This activity filled *pudgal* results in actions, and the 'Seer' of these actions is the *Gnan upayoga*. It is not a doer of any actions of the non-Self complex (*paudgalik*). It is the doer of its own *swabhav* (nature; the Self) and not of the *par bhaav* (of the non-Self).

Gnan kriya is needed for *moksha*, *agnan kriya* is bondage. What is considered *kriya* (activity)? Activity with ego is called *agnan kriya*. Egoless activity is called *Gnan kriya*. It means to continue to 'see' the discharging *karma* effects (*charitra mohaniya karma*). If one goes to eat food, that is discharge *karma*. That is 'seen' and to continue 'seeing' is *Gnan kriya*. With that *Gnan kriya*, there is *Gnankriyabhyam moksha* (*moksha* is attained through *Gnan kriya*, means to remain as the Self and to 'know'). What you are doing now, you feel that Chandubhai is doing that, you believe that *vyavasthit* is the doer. When you keep seeing that, it is a *Gnan kriya*.

What is the meaning of *Gnan kriya*? To remain as the Self exclusively and to 'know'. In the *Darshan kriya* it is to 'see'. To 'See' and to 'Know', that is verily the *kriya* (activity) of the Self (Atma). Except for the Atma, the element of the Self, no other *tattva* has the activity of 'Knowing' and 'Seeing' - *Gnan-Darshan*. All other activities are there.

Questioner: Dada, would the *gnan* (knowledge) and *kriya* (activity) both be together in the *kramic* path?

Dadashri: It is like this, that it is the *vyavahar gnan kriya* (knowledge and activity in worldly interaction). *Vyavahar gnan kriya* means scriptural *gnan kriya*.

Questioner: I am talking about after having attained *samyak darshan* (right vision). I am talking about after reaching the fifth *gunasthanak* (spiritual stage).

Dadashri: Yes, it is *vyavahar gnan*, *vyavahar gnan kriya*. And this ours is called *nischaya Gnan kriya* (Knowing activity of the Self). Chandubhai drinks tea, relishes the flavor, and You know that, that is called *Gnan kriya*. And that is called *nischaya Gnan kriya*.

Questioner: So then the *samyak* (right belief) that one attained in the *kramic* path, what is it that he has attained?

Dadashri: He attained *bhaan* (awareness) of *samyak*. He becomes aware that this is wrong and this is right and this is the Self. This is right and this is wrong and this one is *Atma swaroop*. You have to abandon that which is wrong and you have to do right and you have to maintain the state of the Self. So in that *kramic* path, it will work only if *shubha* (auspicious work; good work, helpful work) is together all the way. This *shubha* is his bed. Otherwise how far one can go?

Questioner: Yes, that path is not a valid path for him at all. Where does he want any bliss of the Self, at all? That is right.

Dadashri: Some *ashubha* (inauspicious; bad, hurtful) will not refrain from entering in this *shubha*. So he will moan and groan the whole night if there are gravel pieces in his sleeping bed. The Lord has told him to suffer twenty-two kinds of *parishahas* (different forms of suffering; like cold, heat, hunger, thirst, etc.). Yes, they have been told that, if you are made to sleep on rocks, thoughts of that a nice comfortable bed should not come into your meditation (*dhyam*). You should not have thoughts of how you used to sleep on a nice comfortable mattress, and right now I have like this. Do not have such meditation. Now, what is in people's understanding that, '*Gnan and kriya, Gnankriyabhyam moksha*' '*Moksha* is through the activity of knowledge. So they hold that we have the *gnan* (knowledge) based on scriptures, and we are also doing the *kriya*.' But that *kriya* (activity) is called *agnan kriya* (activity carried out in ignorance, as the non-Self). And 'You' are doing *Gnan kriya* (activity with Gnan; activity as the Self). Everything 'You' are doing is all a *Gnan kriya*. Through that *Gnan kriya*, there is *moksha*. Whatever activity is carried with Gnan, is the basis for attaining *moksha*. *Gnan upayoga* is considered *Gnan kriya*. And all the solution has come through *Gnan kriya*.

~ Jai Sat Chit Anand

Notice for the members of 'Dadavani' magazine

Dadavani in English is published on the 15th of every month. Members who receive this magazine late or irregularly should first make sure of their name, address, pincode (zipcode) etc. on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter.

If your address is changed, inform us of your new address immediately. The magazine will be forwarded to your new address the following month after we receive your letter. Whichever issue(s) you have not received, inform us and we will try to re-send the issue(s) if it is in stock.

Contact : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar - 382421, **Gujarat, India. Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org

Vadodara : 9924343335, **Mumbai :** 9323528901, **USA:** 1-877-505-3232(DADA), **UK:** +44-7956-476-253

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

DADAVANI

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Surat

Dt. **23rd-24th Dec.** (Fri-Sat), 8-30 to 11 pm-**Satsang** & **25th Dec.** (Sun), 5-30 to 9 pm-**Gnanvidhi**
Venue : Jivraj Dharuka College Ground, Opp. Kapodara Police St., Varachha Rd. **Ph:**9924343717

Trimandir Adalaj

Dt. **7th January** (Sat), 4-30 to 7 pm - **Satsang** & **8th Jan.** (Sun), 3-30 to 7 pm-**Gnanvidhi**

Spiritual Retreat on Aptavani-4 (Gujarati)

Dt. **14th to 21st January** – 9-30 am to 1pm, 4-30 to 7 pm

Dt. **22nd January** - 9-30 am to 12 pm - **Pranpratistha of Small idols of Lord Simandhar Swami**

Important instructions for those who want to attend above programs:

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name on local centre or on 079-39830400 at Adalaj Trimandir registration dept. by 26th December 2011.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in gujarati langauge but simultaneous english translation will be available.

Dt. **17th Mar.** (Sat), 4-30 to 7 pm - **Satsang** & Dt. **18th Mar.** (Sun), 3-30 to 7 pm-**Gnanvidhi**

Bhavnagar

Dt. **10th-11th Feb.** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **12th Feb.** (Sun), 5-30 to 9 pm-**Gnanvidhi**
Venue : Shantilal Shah High School Ground, Near Crescent . **Ph:** 9824283369

Mumbai

Dt. **17th-18th Feb.** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **19th Feb.** (Sun), 5-30 to 9 pm-**Gnanvidhi**
Venue : Railway Police Kawayat Ground, Bh. Kukreja Towers, Ghatkoper (E). **Ph:** 9323528901

Bhopal

Dt. **24th-25th Feb.** (Fri-Sat), 6 to 8-30 pm-**Satsang** & Dt. **26th Feb.** (Sun), 5 to 8-30 pm-**Gnanvidhi**
Venue : New Champion School Campus, E-7, Arera Colony, Nr. Shahpura Lake. **Ph:** 9425676774

Patna

Dt. **28th-29th Feb.** (Tue-Wed), 5-30 to 8 pm-**Satsang** & Dt. **1st Mar.** (Thu), 4-30 to 8 pm **Gnanvidhi**
Venue : Ravindra Bhavan, R-Block, Nr. Golambar, Opp. Circuit House, V.P. Marg. **Ph:** 9431015601

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

Subscription : **Yearly Subscription** - **India:** 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - **India:** 800 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Godhra Trimandir Pranpratishtha Celebration

Date	Program Details
28th December Wednesday	Morning 9-30 am to 12 pm, Evening 4-30 to 7 pm- Satsang 8 to 9 pm - Bhakti
29th December Thursday	Morning 9-30 am to 12 pm, Evening 4-30 to 7 pm - Satsang 8 to 9 pm - Bhakti
30th December Friday	Pranpratishtha : 7 to 9 am & 9-30 to 11 am (Pujan-Aarti) Padmavati Maa, Padmanabh Prabhu & Other Gods-Goddesses Evening 4-30 to 6-30 pm - Satsang & 7-30 to 10 pm - Special Bhakti
31st December Saturday	Pranpratishtha : 7 to 9 am & 9-30 to 11 am (Pujan-Aarti) Amba Maa, Mahakali Maa, Sai baba & Other Gods-Goddesses Gnanvidhi : (A Scientific Experiment on Self-realization) Afternoon 3-30 to 7 pm & 8 to 9 pm - Garba
1st January Sunday	Pranpratishtha : 6 to 9 am, Shree Simandhar Swami, Shree Krishna Bhagwan, Shree Shiva Bhagwan 10 am to 12 pm (Pujan-Aarti-Darshan) & Bhakti : 8 to 9 pm

Venue: Trimandir, Village-Bhamaiya, Opp. FCI Godown, Godhra (Gujarat). Ph.: 9924343434

Important instructions for those who want to attend above program:

- ◆ Mahatma-Mumukshu who wish to attend this celebration they must have registered their name.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit
<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact on above phone no. or send email to info@dadabhagwan.org

Watch Pujya Niruma on T.V. Channels

- India** ✦ **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)
 ✦ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)
- All over the World** (except India) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)
- USA** ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

Watch Pujya Deepakbhai on T.V. Channels

- India** ✦ **Doordarshan (National)**, Every Wed-Thu-Fri 9 to 9:30 AM (Hindi)
 ✦ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)
 ✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)
 ✦ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)
- USA** ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

December 2011
Year-7, Issue-2
Continuous Issue-74

Dadavani

RNI No: GUJENG/2006/17257
Reg. No. GAMC - 1501/2009-2011
Valid up to 31-12-2011
Posted at AHD, P.S.O. Sorting Office Set - 1
on 15th of each month.



A Grand Pran Pratishtha Celebration of Non-Sectarian Trimandir inspired by Gnani Purush Dadashri in Godhra, Gujarat

Construction of Non-Sectarian Trimandir

Just like a potato in the oven, people are being roasted from all the sides. Look at the power of moha (illusory attachment)! Despite having millions of rupees, people are in agony like fish out of water. For this problem, this Trimandir is the solution. If these three temples come together, all bias and prejudice in religion will disappear and there will be peace in India. This Simandhar Swami is the current living Tirthankara. People can attain salvation by doing mere Darshan of the Lord. Lord Krishna is a Vasudeva Narayan (God). He had become a God (Narayan) from a man (nara). Shiva means a Gnani who is the embodiment of salvation. I will put this all together and perform such a pratishtha - instillation of life in idols - that these differences will slowly be forgotten. If people become free from bias and prejudice and become impartial then they can attain salvation.

-Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.